

Information About Shias in Talbees Iblees (Ibn al Jawzi)

**Rafidhis in Talbees Iblees (Ibn al Jawzi)**

The One in Need of Allah

## Information About Shias in Talbees Iblees (Ibn al Jawzi)

The Rafidah were divided into twelve sects. The **‘Alawiyyah** said that the message was meant for **‘Ali**, but **Jibril** made a mistake. The **Amariyyah** said that **‘Ali** was a partner of **Muhammad** (peace and blessings be upon him) in his mission. The **Shi‘ah** said that **‘Ali** (may Allah be pleased with him) was the designated successor and guardian of the Messenger of Allah (peace and blessings be upon him) after him and that the **ummah** committed disbelief by pledging allegiance to someone else. The **Ishaqiyyah** said that prophethood continues until the Day of Judgment and that anyone who possesses the knowledge of Ahl al-Bayt is a prophet. The **Nawusiyyah** said that **‘Ali** was the best of the **ummah**, and whoever considers anyone else superior to him has committed disbelief. The **Imamiyyah** said that the world cannot exist without an **imam** from the descendants of **al-Husayn** and that **Jibril** teaches the **imam**, and when he dies, another takes his place. The **Yazidiyyah** said that all the descendants of **al-Husayn** are **imams** in prayers, so whenever one of them is present, it is not permissible to pray behind anyone else, whether he is righteous or wicked. The **‘Abbasiyyah** claimed that **al-‘Abbas** had more right to the caliphate than others. The **Tanasukhiyyah** said that souls transmigrate: if someone was righteous, his soul would pass into another being who would live a blessed life, and if he was wicked, his soul would enter another being who would suffer in his existence. The **Raj‘iyyah** claimed that **‘Ali** and his companions would return to the world and take revenge on their enemies. The **La‘iniyyah** were those who cursed **‘Uthman**, **Talhah**, **al-Zubayr**, **Mu‘awiyah**, **Abu Musa**, **‘A’ishah**, and others (may Allah be pleased with them). The **Mutarabissah** imitated the appearance of ascetics and, in every era, appointed a man to whom

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they attributed leadership, claiming that he was the **Mahdi** of this **ummah**, and when he died, they appointed another.

The **Jabriyyah** were divided into twelve sects. Among them were the **Mudtaribah**, who said that human beings have no actions at all, but rather, Allah (Glorified and Exalted be He) does everything. The **Af'aliyyah** said that humans perform actions, but they have no power over them; rather, they are like animals led by a rope. The **Mafrughiyyah** said that everything has already been created, and nothing new is created now. The **Najjariyyah** [1] claimed that Allah punishes people for His own actions, not for theirs. The **Mataniyyah** said, "Do whatever crosses your mind; act upon what you perceive as good." The **Kasbiyyah** said that a servant does not earn reward or punishment. The **Sabiqiyyah** said, "Whoever wishes to do good may do so, and whoever wishes to abandon it may do so, for the fortunate person is not harmed by his sins, and the wretched person is not benefited by his righteousness." The **Habiyyah** said that whoever drinks the cup of love for Allah (Glorified and Exalted be He) is no longer obligated to fulfill religious duties. The **Khawfiyyah** said that whoever loves Allah (Glorified and Exalted be He) cannot fear Him because a lover does not fear his beloved. The **Fikriyyah** said that as a person gains more knowledge, the amount of worship required of him decreases proportionally. The **Khisiyyah** said that the world belongs equally to all people and that there is no distinction between them in what their father **Adam** left them. The **Ma'iyyah** said that actions come from us, and we have the ability to perform them.

*1 They are the followers of al-Husayn ibn Muhammad al-Najjar, and most of the Mu'tazilah of Ray and its surroundings follow his school of thought.*

## The Mention of Iblis' Deception Upon the Rafidah

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The author said: Just as Iblis deceived those **Khawarij** until they fought **‘Ali ibn Abi Talib**, he also led others to excess in their love for him, so they exceeded the proper bounds. Among them were those who said that he was divine, those who said he was superior to the prophets, and those who were driven to reviling **Abu Bakr** and **‘Umar**, to the extent that some of them declared **Abu Bakr** and **‘Umar** to be disbelievers. There are also other foolish sects whose doctrines are not worth wasting time mentioning, so we will only refer to some of them.

**‘Abd al-Rahman ibn Muhammad** informed us, saying: **Abu Bakr Ahmad ibn ‘Ali ibn Thabit** narrated to us, saying: **Abu Ya‘qub Ishaq ibn Muhammad al-Nakha‘i** narrated from **‘Ubayd Allah ibn Muhammad ibn ‘A’ishah**, **Abu ‘Uthman al-Mazini**, and others. I also heard **‘Abd al-Wahid ibn ‘Ali ibn Burhan al-Asadi** say that **Ishaq ibn Muhammad al-Nakha‘i al-Ahmar** used to say that **‘Ali** was Allah—far is Allah above that, exalted beyond all limits! In **al-Mada’in**, there was a group of extremists known as the **Ishaqiyyah** who attributed themselves to him.

**Al-Khatib** said: A book by **Abu Muhammad al-Hasan ibn Yahya al-Nawbakhti**, authored to refute the extremists, came into my possession. Al-Nawbakhti was one of the theologians of the **Shi‘ah Imamiyyah**. He mentioned the various doctrines of the extremists and then said:

Among those who exhibited sheer madness in their extremism during our time was **Ishaq ibn Muhammad**, known as **al-Ahmar**. He claimed that **‘Ali** was Allah (Glorified and Exalted be He) and that he appears in every era. Thus, he was **al-Hasan** in his time, and likewise, he was **al-Husayn**, and he was the one who sent **Muhammad** (peace and blessings be upon him).

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The author said: A group among the **Rafidah** believed that **Abu Bakr** and **‘Umar** were disbelievers. Some said that they apostatized after the death of the Messenger of Allah (peace and blessings be upon him). Others claimed that they must disassociate from anyone other than **‘Ali**. We have narrated that the **Shi‘ah** demanded that **Zayd ibn ‘Ali** disassociate himself from those who opposed **‘Ali** in his **imamate**, but he refused, so they rejected him and were hence called **Rafidah**. There is a sect among them called **al-Janahiyyah**, who follow **‘Abd Allah ibn Mu‘awiyah ibn ‘Abd Allah ibn Ja‘far Dhi al-Janahayn**. They believe that the spirit of Allah passed through the loins of the prophets and saints until it reached **‘Abd Allah** and that he did not die but is the awaited one. Another sect is called **al-Ghurabiyyah**, who affirm that **‘Ali** shared in prophethood. There is also a sect called **al-Mufawwidhah**, who claim that Allah (Glorified and Exalted be He) created **Muhammad** and then delegated to him the creation of the world. Another sect, **al-Dhamamiyyah**, vilifies **Jibril**, claiming that he was commanded to descend upon **‘Ali**, but instead, he descended upon **Muhammad**.

There is also a sect known as **al-Khattabiyyah**, who follow **Abu al-Khattab Muhammad ibn Abi Zaynab**, one of the extremists among the **Rafidah**. He claimed that the **imams** are divine and that they possess knowledge of the unseen. He called people to believe in his prophethood and eventually claimed divinity for himself. He had followers who carried out misguidance, corruption, and immorality.

Among them was also a sect called **al-Mukhammasah**, who believed that **Jibril**, **Mika’il**, **Israfil**, **‘Ali**, and **Muhammad** form a divine pentad. Another sect, **al-Mughiriyyah**, followed **Mughira ibn Sa‘id**, who claimed that **Muhammad ibn ‘Abd Allah ibn al-Hasan ibn al-Hasan**

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was divine. He also claimed to have knowledge of unseen matters and claimed prophethood for himself. Another group, **al-Bayaniyyah**, followed **Bayān ibn Sam‘an**, who was among the most extreme of the **Rafidah**. He claimed that **‘Ali** was divine, then later attributed divinity to **Muhammad ibn al-Hanafiyyah**, and then to **Bayān** himself. He also declared that the Qur’an was a creation of men and that it contained contradictions.

The **Harbiyyah** were followers of **Harb ibn Umayrah**, who claimed that **Muhammad ibn ‘Abd Allah ibn al-Hasan** was divine and that he had not been killed but had gone into occultation. Another sect, **al-Rawandiyyah**, claimed that **‘Abbas ibn ‘Abd al-Muttalib** was divine, while **al-Hishamiyyah** followed **Hisham ibn al-Hakam**, who attributed a body to Allah and held exaggerated beliefs about the **imams**.

The author said: These are some of the sects that Iblis deceived with misguidance and false doctrines. Their contradictions and inconsistencies are clear to those of sound reason, and their extreme beliefs have led them far from the truth.

May Allah protect us from deviation and grant us steadfastness upon the path of guidance.

Another sect known as **al-‘Abdiyyah** followed **‘Abd Allah ibn Mu‘awiyah**, who claimed that prophethood could be inherited and that he himself was a prophet. He taught doctrines of transmigration of souls and permitted acts of immorality, deceiving many with his false claims.

The **Mansuriyyah** were followers of **Abu Mansur al-‘Ijli**, who claimed that **Muhammad ibn ‘Abd Allah ibn al-Hasan** was divine. He also taught that obedience to religious obligations was

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no longer necessary and that all people would return to life in different forms based on their actions.

The **Kaysaniyyah** were another sect that emerged among the **Rafidah**, claiming that **Muhammad ibn al-Hanafiyyah** was the awaited Mahdi and had not died but rather gone into occultation in the mountains of **Radwa**. They believed he would return to establish justice on the earth.

Among them were also the **Dhammiyyah**, who claimed that **‘Ali ibn Abi Talib** was superior to the Prophet **Muhammad** (peace and blessings be upon him). They held that **Jibril** had been commanded to deliver the revelation to **‘Ali**, but that he mistakenly gave it to **Muhammad** instead. This belief was one of the worst forms of misguidance and disbelief.

The **Gharabiyyah** sect followed similar beliefs, stating that **Jibril** erred in delivering revelation and that it was originally intended for **‘Ali**. They likened the Prophet **Muhammad** (peace and blessings be upon him) to the sun and **‘Ali** to the moon.

The **Mufawwidhah** claimed that Allah created **Muhammad** and **‘Ali** and then delegated the affairs of the universe to them. They denied that Allah had any direct involvement in managing creation, contradicting clear Islamic teachings.

Among the most extreme sects were the **Bazighiyyah**, followers of **Bazigh ibn Yunus**, who taught that the **imams** knew all things, past and future, and could bring life and death. They claimed that **Ja‘far al-Sadiq** had ordered them to follow these beliefs, but this was a fabrication against him.

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The **Shari‘iyyah** were followers of **Shari‘ ibn al-Sharik**, who held similar extremist beliefs and falsely attributed them to the **imams**. They claimed that the commands and prohibitions of Islam no longer applied after the time of **Ja‘far al-Sadiq**.

The **Mansuriyyah** sect followed **Mansur al-Hallaj**, who made outrageous claims of divinity and supernatural powers. He deceived his followers into believing that he was a divine manifestation, leading them into serious misguidance.

The **Mutanasikhah** were those who believed in reincarnation, claiming that the souls of the righteous passed into new bodies while the souls of the wicked were punished in degrading forms of life. This doctrine was borrowed from non-Islamic philosophies and had no basis in Islamic teachings.

The author continues to mention how these sects, despite their differences, shared a common theme of deviation, extremism, and the corruption of true Islamic beliefs. Many of them invented doctrines that opposed the Qur’an and Sunnah, and they misled people through false interpretations and fabrications.

May Allah protect us from misguidance and keep us firm upon the straight path.

The **Hishamiyyah** were followers of **Hisham ibn al-Hakam**, who held the belief that Allah was a physical body with a limited form. He argued that since everything that exists must be a body, Allah must also be a body, albeit unlike created bodies. This belief was a deviation from the correct understanding of Allah’s attributes as taught in the Qur’an and Sunnah.



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The **Yunusiyyah**, named after **Yunus ibn ‘Abd al-Rahman**, taught that the **imams** possessed divine knowledge and could alter religious rulings according to their discretion. This sect introduced the idea that obedience to the **imams** was more important than adherence to Islamic law itself.

Among the **Rafidah**, there was also the **Nu‘maniyyah**, who followed **Nu‘man ibn Abi Shu‘ayb**. They held that prophethood could continue after **Muhammad** (peace and blessings be upon him) and that new messengers would emerge. This belief was a clear contradiction to the finality of prophethood, as stated in the Qur’an:

*"Muhammad is not the father of any of your men, but (he is) the Messenger of Allah and the Seal of the Prophets." (Al-Ahzab 33:40)*

The **‘Aliyyah** were those who exaggerated in their love for **‘Ali ibn Abi Talib**, claiming that he was divine. Some of them even claimed that **‘Ali** had not died but had ascended to the heavens and would return as a deity. This sect was influenced by extreme Gnostic and Persian beliefs.

The **Mughiriyyah**, followers of **Mughira ibn Sa‘id**, believed that Allah had a human-like form and that **Muhammad** (peace and blessings be upon him) and the **imams** possessed secret knowledge of the unseen. They claimed that divine knowledge was inherited by a secret chain of successors, which led to confusion and misguidance among their followers.

The **Bayaniyyah** sect followed **Bayān ibn Sam‘an**, who claimed that Allah was incarnated in the person of **‘Ali** and that after him, divinity passed down through specific individuals. He also taught that religious obligations were no longer necessary, leading to moral corruption among his followers.

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The **Khatabiyyah**, named after **Abu al-Khattab**, went to extremes in glorifying the **imams**. They attributed divine powers to them and claimed that they could control the universe. Some of them even believed that **Ja'far al-Sadiq** had hidden meanings in his teachings that only a select group could understand. **Ja'far al-Sadiq**, however, cursed **Abu al-Khattab** and his followers, declaring them to be disbelievers.

These sects, despite their differences, shared a common pattern of distortion, innovation, and deviation from the authentic teachings of Islam. Many of them claimed to follow the **Ahl al-Bayt** but instead ascribed false beliefs to them, leading people away from the true path.

The **Ghurabiyyah** sect held the belief that prophethood was meant for **'Ali ibn Abi Talib**, but the angel **Jibril** mistakenly delivered the revelation to **Muhammad** (peace and blessings be upon him) instead. This belief is among the most extreme and blasphemous claims ever made, as it accuses the angel of error in divine command, contradicting the Qur'anic verse:

*"He [Jibril] does not speak of his own desire. It is but revelation revealed." (An-Najm 53:3-4)*

The **Mufawwidhah** believed that Allah created **Muhammad** (peace and blessings be upon him) and then delegated to him full control over creation, including life and death. This belief was an exaggerated form of reverence, attributing divine authority to a created being, something completely against the teachings of Islam.

The **Bazighiyyah** sect, followers of **Bazigh ibn Musa**, claimed that after the Prophet **Muhammad** (peace and blessings be upon him), there would be another prophet from among the

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**imams**. This sect fell into heresy by denying the finality of prophethood, which is explicitly stated in Islamic doctrine.

The **Mansuriyyah**, named after **Abu Mansur al-'Ijli**, held that he was a prophet and that the religious obligations (such as prayer and fasting) had been abolished. His teachings led many of his followers into corruption and immorality under the pretext of spiritual freedom.

The **Ja'fariyyah** were those who falsely attributed extreme beliefs to **Ja'far al-Sadiq**, claiming that he possessed divine knowledge and supernatural powers. **Ja'far al-Sadiq** himself disavowed such beliefs and cursed those who fabricated lies about him.

The **Namiriyyah**, named after **Muhammad ibn Namir**, believed that **Imam Ja'far al-Sadiq** was Allah incarnate. This sect was influenced by pre-Islamic mystical ideas that merged monotheism with divine incarnation.

The **Shari'iyyah**, followers of **Shari' ibn Shamun**, denied the concept of physical resurrection, claiming that the afterlife was purely spiritual and metaphorical. This belief contradicted clear Qur'anic verses that affirm bodily resurrection, such as:

*"And the Trumpet will be blown, and at once from the graves to their Lord they will hasten."*

*(Ya-Sin 36:51)*

The **'Ajlaniyyah** sect claimed that **'Ali ibn Abi Talib** would return as the awaited Mahdi, disregarding authentic Islamic teachings about the Mahdi's lineage and role.

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The **Muzdariyyah** sect, followers of **Muzdar ibn Kamil**, believed that the world was eternal and that divine revelation was not necessary for guidance. This was a deviation influenced by philosophical and rationalist movements.

All these sects, despite their different claims, shared a common thread of extremism, misinterpretation, and deviation from the core principles of Islam. Many of them were influenced by external philosophical and mystical beliefs that infiltrated Muslim thought over time.

The **Zarariyyah**, named after **Zurārah ibn A‘yan**, held beliefs that distorted the doctrine of divine justice and free will. They claimed that Allah forces people to act, yet still punishes them for their deeds. This contradicted the Qur’anic principle of accountability, as Allah says:

*"And no bearer of burdens will bear the burden of another." (Al-An‘am 6:164)*

The **Yunusiyyah**, followers of **Yunus ibn ‘Abd al-Rahman**, exaggerated in their veneration of **Imam Ja‘far al-Sadiq** by attributing to him divine knowledge that was independent of revelation. This belief opposed the Islamic understanding that all knowledge comes from Allah.

The **Sha‘ibiyyah**, named after **Sha‘ib ibn Mihran**, believed that the world would never be void of a living **imam** who was divinely appointed. This belief led to endless speculation and the fabrication of false claims about hidden **imams**.

The **Mufarridiyyah** claimed that after the Prophet **Muhammad** (peace and blessings be upon him), religious laws were no longer binding, and people could act according to their own reasoning. This was a clear deviation from the Qur’anic injunction:

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*"And whatever the Messenger has given you – take it; and what he has forbidden you – refrain from it." (Al-Hashr 59:7)*

The **Khashabiyyah** sect held that all companions of the Prophet (peace and blessings be upon him), except a select few, had deviated from Islam after his death. This extreme belief contradicted the Prophet's statement:

*"The best of my nation is my generation, then those who follow them, then those who follow them." (Sahih al-Bukhari, Hadith 2652)*

The **Shamtiyyah**, named after **Shamit ibn Mihran**, rejected the obligation of certain acts of worship, arguing that faith alone was sufficient. This belief was similar to the **Murji'ah**, who postponed judgment on sinful acts and disregarded the necessity of deeds.

The **Saba'iyyah**, named after 'Abdullah ibn Saba', introduced the idea that 'Ali ibn Abi Talib was divine and that he never truly died. This sect played a significant role in spreading extremist views and was condemned by 'Ali himself.

The **Mughayriyyah**, followers of **Mughira ibn Sa'id**, believed that **Muhammad ibn 'Abdullah ibn al-Hasan** was the awaited Mahdi, despite clear contradictions to authentic narrations regarding the Mahdi's identity.

The **Jahiziyyah**, followers of **Abu Ja'far al-Jahiz**, attempted to reconcile rationalist philosophy with Islamic teachings in a way that led to theological contradictions, particularly concerning divine attributes and human free will.

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The **Mukhtariyyah**, named after **Mukhtar ibn Abi ‘Ubayd**, falsely claimed that **Muhammad ibn al-Hanafiyyah** (the son of ‘**Ali ibn Abi Talib**) was the Mahdi and that revelation continued after the Prophet **Muhammad** (peace and blessings be upon him).

All of these sects, despite their variations, share a common trait: deviating from the established teachings of Islam, either through exaggeration, denial, or innovation. They introduced ideas that opposed the clear guidance of the Qur’an and Sunnah, causing confusion and division among Muslims.